1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

its father it is a strong presumption that the begettor of the child is the person to whom it bears so striking a resemblance.

Some time during the day and usually fairly early the child's horoscope is cast by a lama. For this the lama may be summoned to the house or the father may go to visit the lama with 14 lbs. of *chi*. The approximate hour of birth must be noted for the proper casting of the horoscope. A lama may cast the horoscope of his own child. In this horoscope will be found the child's 'sacred name', what ceremonies are necessary to be performed by the parents to avert any threatened evils and also the future career of the child. The colour of the sash given to the child depends upon the forecast of the lama; thus a baby who is going to be a lama will be given a yellow cloth, a hunter a red cloth, and so on.

A woman whom the baby will call 'aunt' ties on its wrists three threads, one black, one white, and one red to which a snail shell is attached. When the child gets a bit older and stronger the snail shell is put on its necklace. This snail shell is a refuge for the baby's soul when the baby is sleeping; for like its owner the soul cannot move quickly and if it is frightened or pursued by demons it may not be able to get back into the body in time; therefore the shell is provided for the soul to crawl into; the demon cannot pursue it there. This snail shell is worn until the baby throws it away of its own accord. The bracelets of coloured thread will be left on till they drop off; if they get too tight they will be enlarged. At the same time the child is given a little necklace; if it is a boy the necklace will have three small beads of turquoise, if a girl three small beads of coral. To this necklace is attached the child's navel-string when it sloughs off; if it sloughs off before three days have passed it means that the child will die young; but if it stays on longer than a week it is a bad omen and means that the child will probably be foolish. The sloughed navel-string is tied up into a piece of cloth and attached as a tiny packet to the necklace. It is very bad indeed if the child should lose this sloughed navel-string before it throws it voluntarily away; if it does so as soon as it is able to crawl it will go looking for it everywhere, scratching about in the ashes and upsetting the cooking stones, and will always have its eyes on the ground and be unobservant. On the third day also the child's occiput is smeared with butter and soot scraped from the bottom of a cooking-pot to make the fontanella close; this precaution is absolutely essential. I was told that the mixture is only put on once, but it was clearly visible on a child over a year old.

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

I suspect that geologists would find this explanation unacceptable: but in Lingtem there are no geologists; and as for me, I prefer the Lepcha story. It is a good example of their way of thinking and will serve as an introduction to what is to follow.

We reached Lingtem in an hour from the pass and found the headman waiting for us with a gift of eggs and milk. He told us we might live in the monastery itself; but this had the disadvantage that one might not smoke inside the building. Eventually, however, the Mandal said it would be all right providing there was no smoking in the actual rooms where the images are kept; so we decided to move in straight away.

For want of a better word in the English language the Lamaist *gompa* is generally described as a monastery, though such places can in no way be compared with the religious institutions known by that name in Europe. The inmates of *gompas* are sometimes celibates (but seldom so in Sikkim) and most monasteries own property: but apart from this there is, as Mme David-Neel, the eminent Tibetan scholar and traveller, has pointed out, hardly anything in common between the Christian and the Lamaist religious orders.

The Lingtem monastery is about sixty feet square and has two storeys. In appearance it is almost identical with the ordinary Lepcha house, except for its greater size, and the broad band of red ochre round its walls, which denotes that it is a sacred building. The lower floor contains the main hall, which is used regularly for services. Here there is a big altar containing many gilded images, with a specially fine one of Guru Rimpoche (Padma Sambhava, who first introduced Buddhism into Tibet) in the centre. In front of the images there are always seven small bowls of water, in order that the gods may wash and drink. These are emptied at dusk and refilled again at dawn. When the water is taken away it is replaced by one or more tiny wicks, floating in either butter or oil, which give a faint glimmer like a night-light. On special occasions there will be dozens of these

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

846 consideration instead of being looked upon as an outcast,
[562] and a source of defilement to others.

It is usual for everybody living in a house where a birth has recently taken place to wash themselves and their clothes, first in hot water inside the house, and afterwards in the nearest stream. The mother generally continues to wash every three days for the first month following the child's birth, and the baby itself is said to be washed each night and morning for a month. This, however, I think is merely
[783 a counsel of perfection and not often observed. I should
514] add that there is amongst the Lepchas no idea of ceremonial uncleanliness, either at this or at any other time; nor have they the common obsession with defecation, which leads Indians to look upon the left hand (with which the body is always cleaned) as itself an unclean thing.

852 During the third-day celebrations the mother will usually wear new or at least freshly-washed clothes. The baby itself will be wrapped in a cloth, the colour of which should be in accordance with its birth-signs. Thus, if it has been
[822] ascertained that the child will become a Lama, for instance, it will be wrapped in a yellow cloth; if a hunter, then in red; if a woman of loose morals, lilac; and so on.

843 As soon as a woman becomes pregnant both she and her husband must take certain precautions, the neglect of which is thought to cause, amongst other things, difficult delivery. During the fifth month of pregnancy it is usual to call in a Mun, who will wave elephant grass over the mother and thus ensure an easy birth.

During the whole time of pregnancy and up to the third day after the birth of the child both the father and mother, should they be making garden fences, must work unassisted. Failure to observe this precaution will cause a difficult delivery.

The father must not take fish out of a trap, or the child will be born with its nose stopped up. Nor must he lock anything up, with the exception of his own private box, or the child will refuse to descend from the womb until such

5:Nebesky-Wojkowitz and Gorer E,J-5 (1937, 1950) 1951
AK5 Lepcha AK5

crosses is called *ma mo mDos*, "The thread-cross of the *ma mo*" and is dedicated to supernatural beings called *ma mo*. This thread-cross seems to be an especially important form, as there is a special Tibetan book on its construction. The *ma mo's* are represented by Tibetan artists as fierce and terrifying female demons; they are frequently met with in Tibetan iconography, where twelve Great *ma mo's* (*ma mo chhen mo*) accompany Yama (*gShin rje*) as his messengers.[24] Since the *mamoo* of the Lepchas is also a female deity and as she has snakes instead of hair and is riding a yawning tiger, she should be regarded as a malignant spirit, most probably belonging or at least related to the *ma mo* group of the Tibetans.

The second syllable in the name of the thread-cross *yam*—seems to correspond to the Tibetan honorific expression for mother, *yum*. This Tibetan word is frequently used in the names of lamaist goddesses and particularly denotes the female consorts or "energies" of Tantric gods. As already mentioned, the word *Deu* corresponds to the Tibetan word *mDos*.

It is interesting to note that this thread-cross is nine-storied, as the number nine is very frequently used in the Bŏn religion, where many of the deities are depicted as nine headed, are placed into groups of nine, etc.[25] The colour of the thread used for constructing the big *Deu*[26] and especially the colour of the four smaller thread-crosses which are planted in the four corners of the topmost square is nearly identical with the colours attributed to the four main quarters of the world by lamaist traditions: East white (or brown), South yellow (blue), West blue-green (red) and North black (yellow).

As for the story of the Tibetan king Dayom it was not possible to find a parallel in Tibetan mythology. But it may be mentioned, that in an old Tibetan record recently made available in a translation by Prof. Tucci, it is said that the king of the *bDud* demons, called *Mi byams pa khrag po*, "The merciless with the bloody face", was living in a black castle with nine storeys or pinacles.[27]